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# THE BAPTIST RECORD.

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## BAPTIST RECORD.

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BAPTIST RECORD,  
Jackson, Miss.

## COMMUNICATIONS.

Why Mississippi Baptist Churches Should Contribute to the Support of Mississippi College.

There are some reasons I wish to give in two or three articles. Why our churches ought to give to support Mississippi College.

Every body ought to know that the tuition fees alone are not sufficient to run the College. No College worthy of the name was ever supported by tuition fees alone. There are some who seem not to understand how this is. Without arguing the question, I would simply ask such to consider why our Legislature, at every session, makes such large appropriations to run her State Institutions. You say "these institutions give free tuition." Suppose they do, yet the appropriations every year are three or four times as much as the amount that would accrue from their tuition fees, showing that it takes three or four times as much money to run an institution of high grade as the tuition fees of that institution would come to. And if the Legislature were to fail to make these appropriations, the failure would be the death knell of these Institutions. Competent men will not teach in such institutions for a trifle, when they can get positions of less responsibility and less labor that will pay them a great deal more money.

But Mississippi College don't ask for three or four times as much as her tuition fees. If she could get as much outside every year as her tuition fees come to, she would be abundantly satisfied. If she could get two-thirds as much, she would close her mouth and never grumble again about a support. And ought not the denomination in the State give her that? I think so for several reasons.

1st. Because Mississippi College is a missionary institution. She gives life and vitality to all our missionary enterprises. The Sainted Lowrey having doubtless this thought in mind said that she was the "heart of our denomination in the State." She is emphatically the soul of our mission work. She furnishes some of the most efficient of our Foreign Missionaries. Every young minister or layman who goes out from the College is a missionary. Some years ago I heard a

Baptist minister, who was somewhat tinctured with Armenianism and was a sort of semimissionary, and who did not like the College much, say that he never saw a preacher that was educated at Mississippi College, who was not a Calvinist and a missionary. Thus without knowing it, he paid it the highest compliment that could be paid to the College. The preachers going out from Mississippi College preach missions. They advocate missions in our public assemblies, and as pastors, they stir up the churches on the subject of missions.

I don't mean to make invidious distinctions, but for the sake of the College, I wish to state facts. It was the preachers at Mississippi College who first planned and publicly advocated the mission work which our State Convention has been so successfully carrying on for the 12 or 15 years, and if there is more than one Mississippi College boy, from that day to this, who has not nearly co-operated with the Convention in this work, I have yet to learn his name. Other brethren from other States, and some from our own State, educated in other missionary schools, and some educated in no school but their Bibles, have come in, and have been a great power in this work. But take away the support that our Mississippi College boys have given the Convention in the prosecution of her mission work and you take away, perhaps the most powerful support she has ever had.

Take this support away and you certainly take away the most powerful support she can have. There is an influence exerted by an institution of learning upon one educated in that institution similar to the influence exerted over a son by his mother. Hence the term "Alma Mater"—nourishing mother—as applied to the school that educated one. The son loves the mother, and the mother inspires the son. Whatever most interests the mother most interest the son. The son will go his full length to please and to bring honor upon his mother. So the boy loves his Alma Mater, and the Alma Mater inspires the boy. Whatever interests the Alma Mater interests the boy. The boy will go his full length to please and bring honor upon his Alma Mater. Now, since Mississippi College was established for, and is interested in, the spread of the gospel and the salvation of souls, the Christian young men, who are educated within her walls, will, in addition to the personal interest they feel in this work be inspired by the training they received at the College, the love they have for her, and the desire to bring honor upon her, to go their full lengths to carry out the purposes and wishes of their loved Alma Mater.

Tupelo, Miss.

Brother B. N. Hatch came to Tupelo two weeks ago. Remained one week, preaching with power and demonstration of the spirit. The attention of the town was arrested and many heard the Word gladly.

Dr. Hoyt, (Pres.) of Nashville, came as Brother Hatch left for Aberdeen, who is justly esteemed a strong preacher. His style is his own, his matter is the Lord's, and the effect is irresistible. Many have confessed Christ as the result of the meeting (for one was the continuation of the other) and yet the good work goes on. Dr. Hoyt was called home to see his sinking daughter Thursday night. I will baptize to-morrow, being the third Sabbath of the meeting. "The Lord reigns, let Israel rejoice."

I. R. B.

Bronchitis is cured by frequent small doses of Piso's cure for Consumption.

## GERMANTOWN, TENN.

DEAR RECORD:

When will the time come that I can afford to dispense with your visits? Not while your face is so bright, and your cargo of news so abundant—not while you are doing so much good.

I was glad to learn from all the ex-Mississippians I met at the S. B. Convention that their devotion to the Record was still fervent.

I am much pleased with my field of labor. I have one church almost in the suburbs of Memphis, and others on the M. & C. R. R.

The mission spirit in my churches has increased one hundred per cent. in the three and a half years I have been with them. The missionary secretary told me recently that they were the most forward in the State. We feel greatly relieved since our religious papers have ceased magnifying our faults, and discouraging our efforts.

J. D. ANDERSON.

June 8th, 1886.

Mt. Lebanon College.

The examination exercises of this institution have been ably conducted this week. The classes have acquitted themselves remarkably well. Brethren Reese and Harrell, and Sisters Paxton and Horn understand fully how to educate boys and girls. The new college chapel is in fine progress of erection. Plans are laid for a great work here next session. As usual our place is remarkably healthy this year.

J. A. HARRELL.

MCCOOL, MISS.

Took a collection at New Zion last Sunday, of \$3.50. Will take a collection at Boniah next Sunday and at Bear Creek 4th Sunday. This is the third quarterly collection. Will reach the \$80 pledge by the time I am through with the third collection. Will send the money as soon as I am through with collection. From New Zion I went to Campbell's school house, where I have an evening appointment. The congregation was so large that we had to move to the grove for services. At the close of the sermon some 12 or 15 came for prayer. The spiritual outlook is on the upward tendency. Baptized one the 4th Sunday in May.

W. H. H. FANCHER.

June 13th.

PITTSBORO, MISS.

Brother L. Ball has just closed a precious meeting here, in which much good has been done. Although there were no conversions manifested, the church is greatly strengthened.

Brother Ball's preaching was plain and simple, and so forcibly impressed the Christian's duty, that none who heard him failed to be deeply impressed with their great responsibility.

Oh, it burdens my heart when I think of so many golden opportunities having passed unimproved. But Paul says, "Forgetting the things which are behind and pressing forward to the mark for the prize of the high calling of God," etc. He preached one sermon from this text, in which duty was made very plain. I hope we will profit by it and ask God to show us our work and help us do it singly to His glory.

We feel more endeared to the Record, the missionary cause and, in fact, to every Christian duty since Brother Ball's short stay with us. All regret he could not remain longer.

May the Lord bless his efforts for good, and may we all be better Christians and feel more forcibly our responsibility as church members.

MARY FRANCES SUGG.

June, 1886.

## CANTON MISS.

At the request of the Executive Board of the Harmony Association, I write a synopsis of the meeting thereof, which was held with Canaan church, near Thomastown, Friday and Saturday before 5th Sabbath in May. It was well attended, considering the busy season with farmers, and it was said to be, all in all, the best meeting ever held in that Association, by her Executive Board. The organization was affected at 10:11 a. m. Friday. Rev. R. G. Barrett, moderator, J. F. Kemop, Clerk. Introductory sermon by W. P. Dorrell at 11 a. m. on Luke 19: 13, which was quite good. A number of good essays were read by different brethren and a few "exercises" tried their skill at the interpretation of certain Scriptures of a doctrinal character, such as Heb. 2: 6, and Luke 16: 9. Some of the brethren showed they had given some good thought to the matter in hand. The subject that received most attention was the missions, committed to Baptists by their Lord. Many good, true things were spoken by the brethren and there will be a harvest time with the Harmony Association. Some queries of a practical nature were wisely answered, but in the mean time one brother had "to take back water," as Brother J. P. Hickman would say. I am admonished not to give names. J. H. Davis preached a good sermon which was much enjoyed, 11 a. m., Saturday 3 p. m., A. B. Gillington, preached, but I did not hear this sermon. Sabbath 10 a. m., was devoted to a service of prayer and praise conducted by Rev. W. P. Rowell. At 11 a. m. I preached the best mission sermon I ever did and afterward took a collection for State Missions amounting to \$5.45, a little more than 1 cent per capita for those present. But they, no doubt, will do better next time. Besides, it is important to remember that Harmony Association has two or three missionaries of her own to care for. The next meeting will be held with the New Providence church, 8 miles north west of Carthage.

Fraternally,

J. J. W. MATHIS.

P. S. In justice to the Boards I should say: when it was made known that I had been requested in behalf of the interests of the Convention Board to visit the churches and confer with the pastors, preach and when practicable to get what money the Lord's people had for Him to be applied to State Missions, the Board voted me a unanimous welcome and said, "We will do all in our power to make the work a success," and accordingly—as I wrote you privately—I arranged a series of appointments, which D. V. will be all filled in time for the results to be reported before the meeting of the Convention at Meridian in July.

Truly,

J. J. W. M.

## FANNIN, MISS.

The Ladies Aid Society of the Fannin Baptist church are at work on an autograph album quilt, on which, if any one wishes their name or the name of any friend or friends put, may have it done by sending ten cents with each name. When it is finished they will offer it for sale. Five dollars have been bid on it already.

Surely there are many ways to make money for the Lord, and I believe these ladies are familiar with most of them.

The Lord bless them in the work.

JOHN P. HENRY.

June 9th, '86.

Subscribe for the RECORD.

## Pokeville, Miss.

I am in the brush, I have read the Scriptures some, but it now seems to me, since reading a glimpse of your idea of the general judgment I will have to lay mine aside or differ with you, but before I do this, will you give us in brief your reason and Scripture for your position. My mind has been switched off on this side tract, to-wit: We are all to appear before the judgment seat of Christ to receive the things prepared for us, the good, the good things, the bad, the bad things. In other words the righteous to receive their rewards, things pertaining to future happiness—eternal life. The only sense in which they could be said to be judged would be in regard to proportioning their rewards for good works. Their bad deeds all having been pardoned in Christ and their names enrolled in the Lamb's book of life and will never be brought in judgment. Those whose names are written in the other books will all be brought to judgment and will ever be condemned, not one will escape. When they are raised from the dead, they are raised to judgment and condemnation. The contrast here is great, the righteous raised to eternal life and can never be brought to condemnation. Some how I have absorbed this notion will you now pull me out of the brush.

Yours in Christ,

A. S. BAUGH.

Perhaps, Brother Baugh is not very deep in the brush, not so deep that he cannot easily get out. We cannot now enter upon a full discussion of the judgment, but mention some particular points. 1. It will occur at the second coming of Christ. 3. It will be declarative, the righteous being already justified and the wicked condemned. 5. The degrees of reward or punishment will be manifested. These points are stated with argument. The great pressure on our editorial columns and on our time will not allow a full discussion. May be Brother Baugh can get us out of the brush if we are in that predicament. Eds.

Gum P. O., Rapidan Parish, La.

We are very much discouraged. I was at preaching Sunday before last when our old blind Brother D. H. Willis preached us a stirring sermon from Jer. 8:20. Brother Joe Rudicil assisted.

Last Sunday we had three more good sermons by Elds. Mike Smith and Joe Rudicil and L. M. Nickles each. These are earnest faithful Brethren. There has been considerable revival in the last few months under their ministry and we believe the work is only commenced. May the Lord bless their labors. I was not at our District Meeting, but hear it was a good meeting. I've been told that Brother W. M. Thomson, of Lake Charles, La., was ordained to the ministry at the District Meeting. Brother Thompson is a man from whom we expect much. He has piety, zeal, and we believe, faith enough to make him strong in the Lord.

Our Board has employed Brother M. E. Shaddock for two months. Hope to write more soon.

W. R. HARGROVE.

The Louisiana Baptist State Convention

will meet with the church at Rocky Springs on Thursday, July 8th prox.

The Convention Sermon will be preached the following Friday at 11 a. m. by Rev. W. S. Penick, of Shreveport.

J. W. MELTON.

Pastor.

## TO THE BAPTIST OF LOUISIANA.

All delegates to the Convention to be held with the church at Rocky Springs, commencing on Thursday the 8th day of July next, will please send forward their names. Those expecting to come by rail to Arcadia will please notify us so that we can make arrangements to meet them with conveyances and bring them to our homes. You must be in Arcadia Wednesday morning. Those who furnish their own conveyance will also notify us so that we can have you cared for.

Address all communications to J. W. Melton, Lisbon, Claiborne, Pa. Louisiana

## A QUESTION OF INTEREST TO ALL.

"At a conference held in New York City to discuss the question of religion in its relations to public education, the following resolutions were unanimously agreed to as furnishing a suitable basis for wider and more public agitation of the matter.

I. The permanence of the State is conditioned by its morality.

II. The only guarantee of morality is religion.

III. Self preservation is the State's first law.

IV. Therefore it is competent to, and incumbent upon the State to see that provision is made for popular religious instruction.

These questions will receive wide and careful consideration during the next few months."

## THE SEMINARY COMMENCEMENT.

The Commencement exercises of the Southern Baptist Theological Seminary took place on Monday, the 7th, and were peculiarly interesting. The Commencement Sermon was delivered on Sunday, 6th, by Rev. Geo. B. Taylor, D. D., Chaplain of the University of Virginia, from Neh. 4:6. Of the sermon, one who heard it said, "This sermon, so practical, and breathing such a sweet odor of piety, was listened to with deep interest by faculty and students as well as by the large audience present."

There were nine full graduates this session. Five of these were elected by the class to speak at Commencement. These were as follows:

(1) J. C. Abbot, Virginia. Subject, "Self depreciation in the preacher."

(2) G. P. Bostick, North Carolina. Subject, "The power of an idea."

(3) G. W. Hurt, Virginia. Subject, "Silent Power."

(4) George Braxton Taylor, Virginia. Subject, "The preacher as an iconoclast."

(5) I. P. Trotter, Mississippi. Subject, "Ballast."

The other four graduates prepared graduating essays and submitted them to the faculty.

The session is reported as an excellent session, filled with hard work by the students and consecrated faculty.

Brother W. E. Penn has returned from Europe and writes, June 4th, as follows: "We landed in New York safely on the 20th and there remained until the 24th, when we took the rail for Covington, Ky. where we are now engaged in blasting adamant."

Dr. Hoyt, the Presbyterian evangelist, arrived in Tupelo, Sunday evening last, and has been conducting services, morning and night; during the week. Notwithstanding the unfavorable weather, the attendance has been good and a considerable degree of interest has been manifested, and a number of conversions have resulted. Rev. L. R. Burress, of the Baptist church, and Rev. J. A. Wyatt, of the Methodist church, are present, assisting in the meetings. So far as we have heard an expression, there is no difference of opinion as to Dr. Hoyt's ability as a preacher, all who have heard him conceding that he is a clear and cogent expounder of the doctrine that he holds.

Rev. B. N. Hatch left for his home in Columbus, Sunday evening last, after conducting an interesting meeting for a week at the Baptist church. No preacher perhaps ever visited Tupelo who made a more favorable impression upon the community generally than did Mr. Hatch. He was not in the least puffed up by his own importance, and his manner, in the pulpit and out of it, betrayed no sign of a domineering, self-righteous spirit. He belongs to that rare class of men of meek and lowly followers of Christ, whose example and simple words of gentleness and love are far more potent in leading others to foot of the cross than fine rhetoric and profound argument.—Tupelo Journal.



## HOME CIRCLE.

Conducted By Mrs. M. T. Gambrell.

## POETRY.

## THE CHILD AND THE YEAR.

BY CELIA THAXTER.

Said the child to the youthful year:  
 "What hast thou in store for me,  
 O giver of beautiful gifts? what cheer,  
 What joy dost thou bring with thee?"

"My seasons four shall bring  
 Their treasures: the winter's snows,  
 The autumn's store and the flowers of  
 spring,  
 And the summer's perfect rose.

"All these and more shall be thine,  
 Dear child; But the last and best  
 Thyself must earn by a strife divine,  
 If thou wouldst be truly blest.

"Wouldst know this last, best gift?  
 'Tis a conscience clear and bright,  
 A peace of mind which the soul can  
 lift  
 To an infinite delight.

Truth, patience courage, and love  
 If thou unto me canst bring,  
 I will set the all life's ills above,  
 O child, and crown thee a king!"

## EDITORIAL.

## OIL OR VINEGAR.

Severely strict martinets of the law insist upon the full and free exercise of the rod (and that rod is generally a cudgel) for children. Training means beating, and these rod-sticklers have a thorough contempt for all methods of reproof or rebuke that have not in them an element of cruelty. With intensest pity we heard a gnarled, knotty specimen of the genus *homo expatiante* on the good old times when children were so trained that they dared not laugh in the presence of their elders, "and as for asking questions of our parents, we let things that we did not understand alone, and never ask, why or what or wherefore about anything." To the question, "was yours an affectionate, loving family?" he replied, "we never took much time with any such foolishness."

Truly that product of the "good old times" was unlovely specimen to contemplate, one calculated to inspire a spirit of thankfulness that the "times and training" of such were neither general nor universal.

That man who looked back and longed for the good times had had every generous and truthful impulse repressed, had learned and practiced "the art of hiding" through youth's hey-day and manhood's prime; but old age found him with no sweet and tender memories and no heart for happiness and no sympathy for the happiness of others; caustic and creaky, he reminded one of a piece of machinery that had had used for its lubrication, vinegar instead of oil.

The reported wise saying of a woman: "There is a more virtue in a spoonful of oil than in a whole quart of vinegar," contains a whole system of practical training, and is maxim for a world of comfort in the home circle.

The wish to command respect, rather than to deserve respect has been fruitful of much misery and mal-treatment, called by courtesy training. The vinegar has been introduced where the oil had been better. Inquiring the secret of the great influence which a seemingly commonplace woman exerted over her husband and children one recited for answer the monosyllable "oil." The opportunity for observing her in her home as well as in society life developed the fact that with a strong sense of right and justice she had an intense love for true peace. She saved every "jolt" possible to the domestic machinery, avoided all friction possible, and when an issue must of necessity be made she put it in the least repellent form. If anything was proposed by one of her daughters that she objected to, the words of rebuke came oftenest in this form: "no, my daughter, I would not do that." Those words of

her's were sneered at by an advocate of "vinegar methods" when a friend possessing a clear insight into character and its accompanying influence, said, "To me those words 'I would not do it' are fraught with inexpressible power, that woman's children know that she is wise, tender and loving, and in the truest sense a lady; what she would not do must be something very wrong and with her example as an object lesson, precepts as theories they are ready to follow her lead in all things. Her life has been a living example of following after charity (love) and the things that make for peace." It was the same thing with her servants and as evidence of her power one of them said: "Every body loves to work for Mrs. B. somehow the way she asks you to do anything makes you just want to do it."

A gentlemen without any experience in training children, but with a large stock of wisdom (?) in that direction, said, I believe in crossing children, in thwarting their plans (even if their plans are right) in order to break their wills. They cannot have things their own way and the sooner they learn to bear being crossed and thwarted the better." We accepted the well-meant utterance for what it was worth; but thought how wise is God in that that he put the key, love, into the door of their hearts ere he gives to men and women opportunity to exercise the pre-ter-natural wisdom (?) which experience boasts, and *fore* always chooses oil for life's machinery. Perhaps some ardent disciple of Solomon is ready to hurl all the book of Proverbs at the head of anyone who will put in a plea for mild measures in training children and servants and ruling at home. To all such we would say, Solomons loose life laid alongside his Proverbs would make a poor illustration of his code of morals. Certainly his theory and practice were widely divergent, and as in these days a badly spent life conduces to an old age whose stock of wisdom partakes largely of acerbity so in Solomon's time bitter memories of his own

offenses instead of developing charity for the young gave evil exercise for the "sad, sour beverage" which had come in the place of life's pure wine, happiness. Surely it is better to use oil in all cases possible. Does some one want to put in a plea just here for the rasp and the emory paper? truly a little neglect may make these necessary sometimes, but after all the oil is the greatest help to the machinery, and so we put in a plea for those whose lives have been to others the oil of joy and gladness, the anointing of praise. Blessing on these lubricators of life's hard, rough places. Truly of each one of such women it may be said: "Her children rise up and call her blessed, her husband also and praiseth her." Women are not the only ones who need a lesson in the use of oil and so for the benefit of any brother who may chance to read this, we say, "look out for your opportunities to pour out the oil and withhold the vinegar as much as possible, for life at best has much to bring wrinkles and puckers to cheek and brow."

## YOUNG HOPEFULS.

## POETRY.

## "THY KINGDOM COME."

I'm only a little herald,  
 But the kingdom needs my voice;  
 To herald the King of kings  
 Is all my happy choice.

I can teach a text to brother,  
 And speak kind words of peace,  
 And help to bring his kingdom in,  
 Which ever shall increase.

I cannot be a herald bold  
 To distant lands to-day,  
 But if I learn my lessons well,  
 I hope I may some day.

I'm only a little worker,  
 But the kingdom needs my hand,  
 I'll use these busy fingers  
 To do my Lord's command.

And day by day he'll give me work  
 My happy childhood through;  
 Some task of patience and of love,  
 Which only I can do.

I'm only a little soldier,  
 But the kingdom needs my sword;  
 I'll draw it from its scabbard—  
 God's own most holy word,  
 First using it in my own heart,  
 To cut away each sin;  
 My mother bids me not forget  
 His kingdom is within,  
 I'll daily pray "Thy kingdom come!"  
 Seeking each day to bring  
 Some rebel thought to own him Lord,  
 Some friend to own him King.

Sister Johnson, President of Mississippi's Central Committee sends us a nice little letter from a little mission worker and we publish it that it may help others to persevere in doing something for missions even though it seems only a little something.

Batesville, Miss., April 18, 1886.  
 DEAR MRS. JOHNSON:

My old missionary hen was getting old, and my papa gave me 75c for her, and our "Sunday eggs" we have sold for 25c. We send you the dollar to be used as you think best. My mama gave me another mission hen and now she has fifteen little chicks. I hope she will do as well as the old hen did. My old hen gave \$2.50 or \$3.00 a year for three or four years.

Your little friend,

CORA M. LEIGH.

The Y. H.'s are all temperance people and it will help them to know that many, many little boys were out wearing the temperance ribbons in Meridian on the 30, when the men of Lauderdale county set the seal of nobility on her brow by voting "no whisky." Let us all thank God and take courage.

MY DEAR MRS. GAMBRELL:

How kind of you to allow me little folks a space in your valuable paper. I feel very grateful to you for giving us this opportunity of improving ourselves in letter writing and hope to see many letters from the young friends in this column.

I am quite a small girl myself and know I cannot write any very interesting letters, but I tell me unless we make an effort we will accomplish nothing, so I write now, hoping some day to send you a better communication than your paper.

I want especially in this letter to tell you of our band of "Little Workers" organized in April. We have a membership of seventeen, and contribute a nickel at each meeting. Some of the members recite verses which add much to the interest of the meeting. We have sent some money to Mrs. Nelson, some to the College and now we are trying to help the ladies buy a chandelier for the church.

As soon as the blackberries get ripe we are going to have a berry hunt and hope by that means to earn some money for the band.

We have also a very interesting Band of Hope, which meets every Sunday evening. Sallis has for a long time been a Prohibition town, and we do not suffer from the vile whisky as some towns do, yet we wanted to fall into ranks with the temperance army and show our loyalty to the white banner, and we felt as long as rum held sway in our grand old Mississippi we had cause to fear and tremble.

Now I feel I have written enough for the first time. Hoping to see a rapid increase of interest in the Young Hopefuls, I am

Your little friend,

BENIE GREER.

Sallis, Miss., June 7th, '86.

## FOOTPRINTS.

BY S. WHITE.

Annie—It has been with intense interest that I have followed in those studies in the upholding of the great love of Jesus. We have seen with what wonderful gentleness he leads those who are his in the path that he has marked for their feet; how he unfolds one after another the beauties of his love; how it is adapted to every condition in life, and now when his life

on earth is drawing to its close, he brings them to this sublime idea of love, and says, "Greater love than this hath no man, that a man should lay down his life for his friends," but that was what he was about to do for his friends, and then he says: "Ye are my friends if ye do whatsoever I command you." And then to assure them that even this was one of the footprints in which they were expected to walk, he says: "Love one another even as I have loved you." It may appear to us young people difficult to understand how we can tread in this footprint of our divine Master, but I think that by prayerful study we may get the spirit of this command. The love that he had for his friends was for their eternal good, and it is in that his disciples must follow in his footprints. Life is spoken of as the thing very precious and dear, it is said: "What will a man not give for his life?" Therefore I think we are enjoined to have that love for souls that will make us willing for their salvation to give what we hold most dear. There have been and there is today many noble examples of this love. How many noble men and women are spending their lives and their energies in heathen lands spreading the news of this great Redeemer and seeking the salvation of those who are sitting in darkness. Those have given up home with all its joys, because they heard Jesus say to them: "Go ye and preach the gospel, etc." I think the command is to each of us as it was to them, and although we may not all go still we may be co-workers with them in denying ourselves that we may sustain them, and so be walking in those footprints. Even us young people should look around and see what there is for us to do, for there is certainly something for us to do; and then do it with our might that we may have the evidence that we have this love of which our Savior speaks.

Mrs. Gray—I think you have the right idea of this great love. A love that will enable us and induce us to make sacrifices if need be of what is very dear to us so as to bring others to be Christ's friend. Our darling little Carrie so acted, although she could not tell how it was. I pray that all the Young Hopefuls may have this love, and daily grow in the spirit of this consecrating love.

Tom—Mrs. Gray will you permit me to talk a little while, for I just feel that I want to tell something?

Mrs. Gray—Yes Tom, we will be pleased to listen to you.

Tom—It seems to me very strange, but the best thing I ever did for myself was a very mean thing that I did to another. I know it was just as mean as could be for me to push Henry down in the mud that morning. I feel mean every time I think about it, and yet I am so very glad I did it, for if I had not done it he would not have been kept in that day, then he would not have taken that way home, then he would not have fondled me in that hole and helped me out; then I should not have come here, and would not have had those dear friends whom I now so dearly love, and for whom I would do anything, and I believe I would be willing to risk my life to serve them, now I love to hear about Jesus and his love. I do trust I love him and timidly hope he loves me. It all seems to have come out of that mean malicious act. It is all very strange to me, can you tell me how it is?

Mrs. Gray—I think I can tell you. The bible says that all things work together for good for those who love God, and God intended to bring you into his love, and he chose that way to arrest you. Henry told us that he prayed that morning that love Christ had told his disciples to have one for another. So it came about in answer to prayer, and now I hope you will go on to the full confidence of one of Christ's disciples. My dear young friends, we have been studying the obedience and love of Christ, now we will add to our study his compassion, but we can never separate his love from any part of his character, for it is the golden chain that runs through it all.

## TEMPERANCE.

It would seem that with the cumulative evidence of distinguished statesmen, physicians, jurists and philanthropists against the saloons and the drink traffic no word of pleading need come from woman's lips to induce men to vote the saloon out and home protection in. But line upon line of precept and urgent entreaty is needed. Let the women be true to temperance and "some sweet day" our land will be cleansed of its abomination.

Let me give you a bit of advice—that is, don't drink. If you drink you're done for. You will either be invalidated or die. I know there are some who will drink in spite of the devil and their officers—but such men will soon be in hospitals and very few that go in, in this country, ever come out again.—*Sir Charles Napier to a British regiment in India.*

Drunkness is the bane of the military profession. . . . Nineteenth of all crimes and offenses for which officers and soldiers are brought to trial are the fruits of this degrading and ungentlemanly vice; and the commanding General earnestly appeals to the officers under his command, in the name of the honorable profession of arms, which it is their duty to preserve from all taint, and in the name of the distracted country in whose service they are, imperiling their lives, to banish from their encampments and quarters all intoxicating liquors, which add no vigor either to their mental or physical powers, and which are a certain source of demoralization, and often of indelible disgrace.—*By command of Major General Dix, Headquarters Middle Department, April 15, 1886.*

Would all the officers unite in setting the soldiers an example of total abstinence from intoxicating drinks, it would be equal to an addition of 50,000 men to the United States.—*Gen. McClellan.*

Drinking and drunkenness among the rank and file of an army, soon become one and the same thing, and drunkenness destroys subordination, discipline and efficiency. My sentiments on this cannot be too strongly stated. . . . I had rather march at the head of 5,000 temperance men than at the head of two or three times the number of toppers.—*Gen. Winfield Scott.*

I never use it; I am more afraid of it than Yankee bullets.—*Stonewall Jackson on being offered a glass of brandy and water.*

It is too clear that the rapid extension of this system of saloon drinking is threatening the very life of the community; that it is producing a physical and moral pestilence more deadly in the deepest sense than any other plague which stalks the infected cities of the East; that it is bringing great masses of our working classes to a self-imposed bondage, more complete and more degrading than slavery itself; that it is undoing for the people; that it is not only filling the present with unspeakable misery and vice, but blighting the prospects of labor for the future.—*Goldwin Smith.*

The increased facilities in procuring malt and other intoxicating liquors, became a means of great and general abuse. . . . Men presenting fallacious appearances of strength often perished rapid, low and fatal forms of disease, and succumbed under the effects of injury or great operations.—*Dr. Lyons, commissioned by the British Government to inquire into the sanitary history of the troops in the Crimea.*

Resolved, That the different Marine Insurance companies in the city of New York, will allow a deduction of five per cent. on the net

premiums which may be taken after this date, on all vessels together with their outfits if on whaling and sealing voyages, terminating without loss, provided the master and mate make affidavit, after the termination of the risk, that no ardent spirits had been drunk on board the vessel by the officers and crew, during the voyage or term for which the vessel and outfits were insured.—*Adopted by the Board of Underwriters in the city of New York in 1834.*

## SELECTED.

## A LITTLE GENTLEMAN.

BY LEIGH NORTON.

Bang! went the door, with a crash that set nervous people a shiver, and made mamma put up her hand to her aching head with a sigh. Down stairs went Harry with a hop, skip and a jump, three steps at a time.

But suddenly he paused and stood quite still at the bottom. Of what was he thinking? Only a little talk he had had with Uncle Fred, the other day.

Uncle Fred was mamma's lame brother, so lame that he could do little else than sit in his chair from morning till night, reading or writing. Sometimes he walked a little with his crutch, but not very much. Yet somehow the house would not have seemed half as bright and cheerful without Uncle Fred, and some of Harry's happiest—yes, and best—hours were spent by Uncle Fred's chair, talking with him; and when Harry went away, the world always seemed to him a brighter place, and kind wishes and desires were anew stirring in his heart.

Uncle Fred could not do a great deal himself, but he at least always helped other people to do what was right.

Harry had been reading some story of a great military chief and hero, and was very full of it.

"Oh, Uncle Fred, I wish I could be a hero in these days! I would so like to be able to do something great and wonderful!"

The boy's cheek flushed at the thought.

"Do you know Harry, there is something a boy can be and do daily that is quite as hard as to be a hero on just one occasion—that is, to be a gentleman. Think what the word means. It is composed of two parts—gentle and man. So, none the less is he a man, brave, courageous and honorable, as all men should be, because he is first gentle, kind, considerate of other people, of their wishes and feeling; and all the more, perhaps, will he be a brave man, because he is a gentle one—two traits that are united in the highest and best characters. You will have to keep a constant watch over yourself, my boy, perhaps, to accomplish it, but it will be the best sort of training for you. There is no discipline of more avail than self-discipline."

So that was what came into Harry's mind as he stood so still at the foot of the stairs. Certainly it had not been very gentlemanly or considerate to bang the door after him like that, when he knew mamma disliked it so much, and it made her head ache.

"I'll go back and tell her I'm sorry," he said to himself; and then came second thoughts: "Oh, bother! it's a nuisance to go upstairs again. I'll let it go now, and try and not to do so after this."

But Harry knew that in this case 'second thoughts' were not best, and the surest way to make himself remember was to go and apologize.

"Mamma, I'm very sorry I slammed the door just now. I will try and be more careful next time," he said as he went back to her.

Mamma looked up surprised, but not a little pleased.

"That's my little gentleman," she exclaimed, as he shut the door quietly and went out again, and to Harry it seemed quite a curious coincidence that she should use these words.

This was no easy task he had set



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himself, and he often thought of Uncle Fred's remark that it was harder to be trying for a lesser thing all the while, perhaps, than to do something great only once.

Then again he would forget all about his resolve, and be not a whit more gentle or considerate than the average boy. But still he did try, and if once in a while he forgot altogether, his memory soon woke again; so, gradually, those about him, if not he himself, could see the progress.

He got into the street car one day with rather a heavy bundle that mamma wanted him to bring home, and being a little tired, was glad to find one seat still unoccupied.

Presently a stout woman got in, and Harry began to feel uneasy. It did not seem very polite to let a lady stand. He looked along the line, but nobody moved, so he got up and offered her his seat, which she dropped into without so much as a "thank you."

That was not very satisfactory, and she could not be much of a lady Harry thought; but after all, one must not do a courteous action just to be thanked. He had done his part and need not concern himself about hers. And then he got a seat again.

Another lady entered, and still, among all the men sitting there, Harry seemed the only gentleman. He rose once more.

"Thank you, my dear," said the sweet-faced lady; "but perhaps you are tired, and you have quite a large parcel."

"I had rather you took the seat, indeed ma'am. Boys are not often very tired, and I should not feel comfortable to sit while you were standing."

"I will take it then, my little gentleman, and you can rest your parcel on my lap. You may be sure you will never be the loser, either in this world or the next, if you are always thus considerate. Your training speaks well for your mother."

Harry, like most boys, got into fights occasionally, though in general a good-natured fellow, and a favorite with his schoolmates. He was a pretty good fighter, too, when once aroused.

One day he got into a quarrel with boy much smaller than himself, the small boy being particularly aggressive and aggravating. Matters got to a rather bad point, when the little boy finally struck him.

Harry's blood was up in a minute and he lifted his arm to strike back, when he suddenly realized how small was his antagonist. It was a tremendous effort, but he conquered himself, and turning on his heel, said:

"No, I won't be so mean as to hit such a little chap as you."

"There's good stuff in that boy," said some one standing by, who had seen and understood the struggle.

Harry had been trying very hard to take the first prize at school, and as the examination drew on, was all anxiety on the subject. The much-dreaded and expected day came at last—came and brought with it a bitter disappointment, for though Harry's record was most excellent, in some small particular one of his school-fellows had surpassed him and carried off that for which he had striven so hard, while to his lot fell the second award.

Tears of disappointment sprang to his eyes, and a great sob rose in his throat; but he choked it back, and after a moment's delay, went up to his successful competitor, held out his hand, and congratulated him.

Mamma, who was standing by, drew her boy into a side room, and kissing him fondly, said:

"My darling, I would rather see you make such a conquest over yourself than take a dozen prizes. I am more proud and happy in my boy than even I should have been had he gained that for which he has so faithfully striven. Go on, little son, in the good path in which you are trying to walk, and let your motto be, 'Love of the right, for his sake who was all kindness and consideration for others.'"

### DR. CAREY AS A BOY.

Mr. Smiles tells a story of Dr. Carey, the Missionary, which you will like to read.

When he was a boy he was most persevering. A difficulty seemed to have called out all his courage. In play as well as in work he never allowed anything to beat him. Well, there was a tree near his home that no boy had ever been able to climb. "It shant beat me," he said, "I intend to climb that tree somehow."

So he went to work, and very rough work he found it. He tore his clothes and scratched his flesh, and bruised his sinews but he would not give in, he was determined to climb that tree. One day he succeeded so far as to get three parts of the way up, when down he came and broke his leg.

He was only a little lad, and of course the suffering was hard to bear. For six weeks he had to lie in bed, and it was a long time before he could walk again. At last he was allowed to go out. Where do you suppose he went first? Why to climb that tree, to be sure. Ay, and he did it, too, this time before he went home.

This boy was only a poor shoemaker, and yet he determined to become a scholar. He had to face difficulties worse than the high tree, and to suffer from worse things than a broken leg, but nothing daunted him. He became a learned man, and when at last he went to India as a missionary he translated the Bible into sixteen different languages, in order that the poor Hindus might read the word of God. By his steady perseverance he altered the hope and life of thousands, who might without him have been in darkness.

"I can't," is a coward with a very long face, And with limbs that are shaky and weak; Whatever the time or wherever the place, You will know if you once hear him speak, There's a drawl in his voice, a whine in his tone, That stamps him a coward abroad and at home.

"I'll try is a brave one—so stalwart and strong, With a bright cheery manner and word, Who feels he must conquer before very long, And who thinks giving up most absurd. So when anything difficult causes a sigh, Just take my advice and call in "I'll try."—*Kind Words.*

### THE TRUE RICHES.

In a New England city, recently, a wealthy man lay upon his bed, suddenly prostrated with a fatal illness. A business acquaintance living at some distance, on hearing the news, was extremely anxious to communicate with him in regard to a business matter of grave importance, and immediately taking the cars he went to home of his friend. On arriving at the door he was told that the sick man was but just alive and unable to converse. Gaining access to the chamber, the anxious merchant endeavored to gain the attention of his friend, but he already was unconscious and gave no sound in response to the loud and earnest inquiries. The visitor at length, in his anxiety to get the desired information, wrote his inquiry in heavy letters upon a large sheet of cardboard and standing at the bedside held it up in the hope that the eye of the dying man might fall upon it. The eyes were open; but consciousness was gone, and in an hour the spirit took its flight. The disappointed man returned to his home by the next train.

Of the spiritual condition of these two men, we know nothing. One spirit was entering the eternal state, the other returning for a little while to the earthly routine of care, anxiety, joy and disappointment. In the light of eternity how do these temporal things sink into significance! The poor man and the millionaire alike realize at the hour of

dissolution, if not before, that temporal things are of small importance in comparison with the statement of the inspired Psalmist, "Blessed is he whose transgressions is forgiven, whose sin is covered."

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According to the New York *Christian Advocate*, "there is no man in the world so much like an honest man as an arrant hypocrite." He sometimes betrays himself by being more like an honest man than an honest man himself. Overdone virtue is vice masquerading.

Our grand business is, not to see what lies dimly before us at a distance, but to do what lies clearly at hand.—*Critique.*

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W. S. PENICK, ) Editors.  
L. S. FOSTER, )

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JACKSON, MISS., JUNE 10, 1886.

## EDITORIAL.

## WITHDRAWN.

I am compelled to withdraw appointments made for me at Mount Olive, Baldwin and Camp Creek by Elder L. R. Purser. Imperative duties in connection with Mississippi College the cause. Friends will please make known the fact.

J. B. GAMBRELL.

## NOTES AND COMMENTS.

Rev. George R. Eager, of Mobile, has, we regret to hear, resigned the care of the St. Francis Street Baptist church on account of failing health. It is hoped that he may be induced to withdraw his resignation and take a few months' vacation, as his church is both to give him up. The N. O. *Picayune* made many friends among the good people of Lauderdale during the late interesting campaign in that county. We earnestly commend it to our readers as a high-toned paper. The daily may be had for \$12 and the weekly for \$1.50 and subscriptions may be sent through the Record. The spirit and make-up of the paper is such that we can most heartily advise our readers to subscribe for it. We regret to learn that Brother J. D. Jackson, now in Monroe, La., is suffering from a persistent throat affection. On account of this he has lately returned from California. May the change of climate prove beneficial and may he soon be fully restored. Rev. E. R. Carswell, Jr., of Georgia, our old time Seminary friend, is now traveling in Texas as agent for the *Texas Baptist*. Ground has been broken for the new Baylor-Waco University, Waco, Texas. The Baptists of the Lone Star State can make of this a grand institution. We find the following fine sentence in an exchange: "Those who are honest and pure are slow to believe and propagate evil reports." There is a great deal of excitement in England over the defeat of Mr. Gladstone's Irish bill. The vote in Parliament stood 311 for and 341 against. The increase of suicides in Germany keeps pace with the growth of materialism. Life isn't of much value to a man bereft of faith and hope. Chicago *Mail*. The worst sort of malaria that we can contract is from the associates that weaken our consciences, lowers our moral tone, and slyly infuse the poison of their lax views into our blood. *L. Cople*. It is said that those insects known as wolves in cattle cannot exist in fat cattle. The fat kills them out. Something like this is true of churches. There are many little troubles, divisions, strifes, back-bitings, heresies, which afflict only poor lean churches. A spirit of consecration and of worship speedily kills them all out. And this is true of individuals, also. A man of Moody's spirituality could never fall a victim to such a petty fling as that which dominates Dr. Woodrow. This little spirit will be read by some who have been cherishing illwill against their fellow beings. Will all such answer this: Do you wish to die with such a feeling in your heart? If not, is that a good feeling to live with that is bad to die with? The Baptist meeting house at Centerville, Amite county, is going up and it will be a beautiful village church house. Straightforward Christians will contrive to think that there is something wrong about a man who will preach against immorality and then practice it. It takes a great many pounds of sectarianism to be worth an ounce of honesty. Preachers sons stand a very good chance after all. The fathers of the two last Presidents were preachers, one a Baptist and the other a Presbyterian. The present candidates for Governor in Georgia are preachers sons, Gen. J. B. Gordon's father being a Baptist. "Do you ever preach any these days?" That question was asked the Senior Editor recently. We try two or three times a week and speak as often. There is much opposition to the Record because it asks for money so often. That ought not to disturb those good souls, they never give it. Gradually, but certainly, there is a diversion on the whisky line. People are taking sides according to their moral instincts and the test proves every man, of what sort he is. The general Assembly effectually deposed Dr. Woodrow of his professorship. This action will be appreciated by all orthodox Christian generally. Complaints are made by our Northern brethren that the sisters through their Conven-

tion are going too fast. Dr. Ashmore says the trouble is not with the young folks, but with the old family horse, who will not quicken his gait to keep up. Antioch is on a boom. The women will organize a W. C. T. U. on Saturday before the 1st Sunday in July. The pastor has been invited to make them a talk on that occasion. H. D. White. We acknowledge with pleasure the receipt of an invitation to attend the Commencement Exercises of Gillburg Institute, June 13-16. Our district meeting at West was a grand success. A. P. Pugh. That is what they all say. Elder J. W. Bozeman preached the commencement sermon at Warren Institute Sunday and made the Memorial address in honor of Prof. Bacon at Wisconsin Female College on the 17th inst. We are glad to welcome Elder J. D. Jamison back from California to Louisiana. Brother C. H. Green's address is Worthville, Ky. Instead of Louisville. A card from him informs us that Brother Trotter has gone to Mobile to supply St. Francis Street church during Brother Eager's absence in quest of renewed health and vigor. Brother Chastain expects to go to Chicago to take a course in the Summer School of Hebrew. Brother Bilbro is still in Louisville. Brother Lattimore is in Lexington, Ky. "Who is Bob Purser?" He is a very noble brother who ought to be called Robert Purser. I read something in the Record to-day, which suggests to my mind the following query: "Would it not be best to administer the Lord's supper with closed doors?" Will you examine carefully and answer? *J. R. Sample*. The question is not a new one. The time, night, the place, upper chamber, the sex, men; the number present, etc., are all circumstantial, not essential. They are, therefore, not of any significance, so we think. Blessed is the man that walketh not in the counsel of the ungodly," is a Scripture especially suited to Prohibitionists who are so freely advised by whisky men. When they advise a course, the other one is the best for us. George W. Bain, the great temperance lecturer of Kentucky during the war was captured by Captain, afterwards Maj. General Green Clay Smith. The Senior Editor of the Record, with Eld. L. R. Burress and five others charged Gen. Smith's command and stamped it, capturing several of his men. Now we are all happily fighting the common enemy of the race, King Alcohol. The *Clarkdale Banner* in speaking of our article on Blood Guiltiness, says: "In commenting upon a recent homicide in Jackson, he had the courage to go behind the act and locate the cause, and his article was a conscience rouser that will open the eyes of the blind." Blood guiltiness has been widely published, and we hope some eyes have been opened. "The only honest thing that a man can do with God's word is to believe it." *Religious Herald*. I had borrowed a good horse and buggy of one of my sons to drive Brother Gambrell over to Pine Bluff to the 5th Sunday meeting, and was promising myself a rare good time, both in the pleasure of driving our much traveling Secretary over there and back, and in witnessing the proceedings of the meeting. But when the time arrived, and I was informed that Bro. G. could not come, I was cut down—disappointed so much so that I gave up the trip—did not go. I thought it was unfortunate that you could not have been at that meeting. *G. W. Mims*. If the brethren knew just how much we wanted to be with them they would believe that we were the loser. Duty commanded us away to two other meetings. God's cause is advancing. I am praying for and expecting a glorious time in my churches. *T. E. H. Robinson*. I have just returned from the Board meeting, which convened with Mt. Nebo church, Jasper county. The brethren said some good things, and some good things were done. *R. O. Edlings*. We had a good meeting at Pine Bluff Saturday and Sunday, May 29th, 30th. We missed you and you missed a good time. *S. R. Young*. The Lord was with you, no doubt, and he made a good meeting. We acknowledge with pleasure an invitation to attend the Commencement exercises of Lea Female College. Elder J. R. Farish preaches the sermon, June 20. Commencement day is on the 21st. There are six graduates, Vic Rosa Hart, Leona L. Miller, Mammie E. Barnes, Mary L. Hoffman, Lula S. Felder, Julia V. Battles. Meridian church has raised a thousand dollars to expend on their church house. The *Robtine Reporter* (La.) has some able discussions of public questions from a non-partisan standpoint. Elder W. A. Boone, of Whiteville Tenn., an ex-Mississippian and an experienced teacher would like to come to Mississippi to teach next fall—he teaches the languages, besides the ordinary branches. Elders Seale and

Gideon are in their usual health and doing a good work at Troy—N. B. A. Let me thank you for your editorial on the recent Jackson murder. It will do great good as so many State exchanges copied it. I. N. Ellis, Hazlehurst. Brother Golden we have known some time was to leave New Orleans. He took to Colorado City, Texas. This is our loss. Utica precinct will roll up a splendid majority for Prohibition in Hinds county when the time comes to vote. Old and young are ready for the battle. A dear sister sending names, says "I feel that it will not give you more pleasure to receive the new names than it does me to send them." The Record is such a source of comfort to me that I want others to have the benefit as well. Colonel Hooker, candidate for Congress in the 7th Mississippi District, strongly urges that Prohibition be kept out of politics, which is all right if the Colonel will tell us how to get whisky out of politics. Prohibitionists are after overthrowing the rule of rum—but if the monster takes refuge in politics, what are we to do. Judge Rutland, of Baton Rouge, La., hopes to attend the Convention. We will have one of the most representative Conventions ever assembled in Mississippi.

## CONCERNING THE WOMEN AGAIN.

The man is blind who does not observe great changes going on in social and religious circles in the South. Among the many changes not one is more marked, nor important, we think, than that affecting the sphere of woman's activity. Some of the most cherished Southern ideas are rapidly passing away for the better in some cases, for the worse in others, perhaps. It may be accepted now as inevitable that women will, in general, occupy a larger sphere of influence and power than in anti-bellum times. New avenues of industry are opening to them. The educational system of the country is cast in a broader, larger mould. More and more the conviction grows that there is no sex in mind. Lady teachers occupy most of the school rooms, and now lady clerks are found in all the larger cities.

Along with this general widening out, there has come upon the Christian women of the South a new spirit of activity. There is no doubt that it is of the Lord, for the enlargement at home is co-incidental with the providential opening of many fields abroad. Seeing that these things are so, it becomes a question of grave and tender interest how the churches and our various missionary bodies should treat this new phase of affairs.

Wise people will always study a new question and try to see what of merit there is in it. Look to its bearing, encourage the good and guard against the danger. It must be said in fairness, that the mass of mankind are not overly wise, and must learn much, not by reasoning, but by experience.

Let us try to take a reasonable view of this new activity among Southern Christian women.

It may be safely assumed that hitherto we have come far short of realizing the full measure of usefulness by the female members of the churches. In general, nothing positive was expected of them, and they met the expectation. A thoughtful reader of the New Testament cannot but be struck with the prominence and activity of Christian women in Apostolic times compared with those of our times. The present advance is in the direction of an Apostolic standard, and, therefore, should be encouraged. A redeemed woman belongs to Christ, soul, mind and body. She is just as much bound to devote these powers to the service of Christ as are her brothers, always, however, in a womanly way.

What should be our bearing toward this movement? Certainly that of encouragement. The sisters need to do more, the churches need that they do more; the state of the world loudly calls for it. Everything urges in that direction, and we have never heard an argument worth serious thought on the other side. How can we encourage the move? In many ways. First, by encouraging the sisters to attend all our denominational gatherings, that

they may know what is going on, and, catching the spirit, may scatter it abroad. Second, By enlisting their talents in writing, in working, in any and every way inside the divine rule for female conduct. Third, By encouraging mission societies or circles in the churches, so that the sisters may plan and work in womanly ways. Fourth, By speaking well of their work and avoiding unmanly and and unchristian criticism, and especially avoiding the utterance of suspicion as to their motives, remembering that good women shrink from criticism as they do from fulsome flattery. Fifth, By pastors giving them help in their work by way of advice and public announcements, with words of encouragement.

Such a course we are convinced would soon work a happy change in the churches, and greatly honor him who said in commendation of a woman: "She hath done what she could."

## TEMPTATION.

Bible readers will remember that the word temptation is used in a two-fold sense in the Scriptures. It is used in a bad sense as where wicked men and evil spirits design to lead men astray. The object of temptation of this kind is evil. So it is said God can not be tempted of sin neither tempteth he any man.

In the other sense, the object of temptation is to subject the character to certain tests for the purpose of strengthening it, or developing certain qualities which would not otherwise be known to exist. There are some flowers which give out their sweet odor only when severely crushed. So there are some of the sweet qualities of the Christian character that are not manifested save when some temptation assails the character and brings them out. While it is proper to pray, as our Lord has taught us, in his model prayer, "Lead us not into temptation"—let us not come into temptation of the kind intended to harm, but any kind of temptation save that which is necessary to bring out strength of character, but when temptation of this sort comes "deliver us from all evil"—while it is right not to seek or invite temptation and to pray as here directed, yet it is also right to "count it all joy when we fall into divers temptations; knowing this that the trying of our faith worketh patience."

Our Lord no doubt prayed, as he taught his disciples to pray for deliverance from temptation, but it was necessary for the excellencies and strength of his character to be developed and displayed by means of the three-fold temptation with which Satan was allowed to assail him. So "we have not an high priest who cannot be touched with a feeling of our infirmities; but was tempted in all points like as we are yet without sin."

We have only to remember that God can not be connected with temptation in the bad sense, except by permission, that when he tempts in the good sense it is always that good may come of it to his people, and that in every temptation he will provide therewith a way of escape, and will not suffer his people to be tempted above what they are able to bear.

## SPECIAL PRAYER.

It has been suggested that all the pious people in the State be requested to offer special prayer at set times for the triumph of the right in the local option elections which will be held in different counties in the State during the year. The suggestion is a good one. We believe in special prayer. In these elections a most important issue comes before the sovereign voters. It would be eminently proper to make special prayer for triumph of right in these elections, and to meet at houses of worship at set times for this purpose. We heartily commend this to all Christians throughout the State. Is your county free from the rum fiend? Then unite in pray that other counties may enjoy the same blessed deliverance from its bondage.

## WAS IT TOO SWEEPING?

The following appeared in the *State Ledger* in connection with our article on "Blood Guiltiness."

## "STRONG DENUNCIATION."

*The Baptist Record pres a shot at Creation Generally.*

*It says the City Officers, the Legislature and Signers of Jones' Petition Have Booth's Blood Upon Their Hands—Criticism of Pulpit, Press and Bar.*

We publish below the article of the Baptist Record on the Richards Booth killing. While we are no apologist for Jones, the Mayor or council, or advocate of whisky-selling, we are of the opinion that the Record is entirely too sweeping in its denunciations.

The *Ledger's* headlines are evidently meant for pleasantry. The matter in hand hardly suggests a play of wit. There are times when the merriest man ought to be serious. Such a time has come to the citizens of Jackson. Right in our midst in a place of debauchery opened on our principal street by the sanction of a majority of our people, re-opened by special act of Legislature, and kept open in violation of law by our city government, a human life is taken, a family burdened with grief—well, this is a time for seriousness, if we ever intend to become so.

We have heard it said since the death of poor Booth that he was a drunkard, and—well how came he to be a drunkard? And are drunkards not worth saving? It is not uncommon to hear our weak and fellow brothers spoken of as if they were not worth our thought. It is in the very nature of the liquor traffic to cheapen human life, and harden a community into indifference to blood letting.

Since Richard's bullet penetrated the back of Booth's head, our Mayor has turned him loose, and are we told he is getting signers to a petition to open a saloon on his own account. We wait to see what will be the attitude of our press and the people generally in this case.

The *Ledger* thinks our denunciations too sweeping. We shall not enter upon any defense of that article, but we do venture to ask the *Ledger*, what it has done to relieve this community of the constant menace of the saloons in Jackson. We have looked anxiously for one word of protest or warning, and we have not seen it. It may have escaped our notice, but we have not seen it. Of course, it may be said, that such things are out of line with the general policy of a political paper. But should they be? The great cause of the Home vs. the Saloon needs the earnest advocacy of the *Ledger*. If it has had it, we repeat, we have failed to notice it.

We commend to our esteemed contemporary, these words from One whose declarations are never "too sweeping."

IF THOU FORBEAR TO DELIVER THEM THAT ARE DRAWN UNTO DEATH AND THOSE THAT ARE READY TO BE SLAIN, IF THOU SAYEST, BEHOLD WE KNOW IT NOT: DO NOT HE THAT PONDERETH THE HEART CONSIDER IT, AND HE THAT KEEPETH THE SOUL, DO NOT HE KNOW IT? AND SHALL NOT HE RENDER TO EVERY MAN ACCORDING TO HIS WORK.

If the *Ledger* and others can go up to the judgment, and make it plain that they held their peace, because they did not know the evils of the saloon business, it may be all well. Otherwise, it might be wise to commend themselves to the mercy of Him who "pondereth the heart" and rendereth to every one according to his works.

An old lady, a Methodist, in Connecticut, that she might be able to give a dollar to missions, denied herself butter. A small matter but a high and holy ambition sanctifies it.—*Index*.

## LET THE RECORD ANSWER.

I ask only enough space to propound two questions to the Baptist Record. The questions which are prompted by the article under the head of "Blood Guiltiness," which appeared in the Record of the 1st, are these:

1st. Do the editors of the Record maintain that the State, which had, under its laws, granted to J. J. Jones, upon his paying a stipulated amount, the privileges to retail liquors for one year, should, through its Legislature, have prevented him from exercising that privilege or a portion of the year paid for, simply because the piece of paper which showed the receipt of the money upon which that privilege had been granted had been accidentally destroyed?

2nd. Why did the editors of the Record in specifying the guilty Legislature, the guilty city officers and the guilty signers of Jones' petition, fail to point out specifically the guilty editors, the guilty lawyers and merchants, and by all means the guilty pulpit?

I am one of the very quiet members of the Legislature which passed the act for Jones' relief, and I very cheerfully voted for it. It committed a crime in so doing, and if the blood of the unfortunate Booth is therefore upon me, I desire to be shown the error of my way that I may be brought face to face with my "blood guiltiness."

Let the Record's editors answer the first question from any standpoint they wish, but let them not fail to also answer it from a standpoint of equity as between Jones and the State.

In answer to the second question I desire the guilty editors and the guilty pulpit pointed out that I may avoid their counsel and hearken unto those who are innocent and stainless. If the Record editors fail to direct attention to those murderous editors and "bloody pulpits" they can scarcely justify their failure under the "specious plea of prudence."—*Amicus, in State Ledger*.

The editors of the Baptist Record have no concealment to make, and no ill feeling to gratify. On this question we shall certainly write our convictions without fear or favor, but always with a sincere desire to help the cause of truth.

Whether *Amicus* is a friend to the liquor traffic or to the other side, does not appear. If he will come out before the public over his own signature and let us have an open talk, we will answer him. We take it that every man is willing to bear his appropriate responsibility before the public for what he does and says affecting this question. We certainly are willing to be known as the author of all we write. Send in your name, brother *Amicus*, and we will not fail to answer under any "specious plea of prudence."

## TOUGALOO UNIVERSITY.

HON. L. F. MONTGOMERY,

Pres. Board of Visitors T. U.

DEAR SIR:

I deem it but just to the Board of visitors, as well as to our Institution, that I state that the article in the June number of the *Tougaloo Quarterly*, entitled "Life Incidents by one of our Boys, by Himself," was sent to the printer without my critical examination. Objectionable matter had been inserted in it after it was read in presence of several members of our faculty, who had approved its publication. They as well as myself regret its appearance in the *Quarterly* in its present shape, regarding it as not suitable matter for a journal devoted to education, morals and religion, and supported in part by the State.

Allow me to thank the Board most heartily for its kindly feeling and generous support in the past.

Our intentions are most Christian, and I hope in future we may do nothing to shake your confidence either in our discretion or good will.

G. STANLEY POPE,

President Tougaloo University.

Tougaloo, Miss., June 11th, '86.

We print this with special pleasure, and state that it is entirely satisfactory. It is easy to see how such a thing might happen in the great press of business incident on the closing of a session. President Pope has done himself and his school credit by the admirable manner in which he disclaims any sympathy with the unwise utterances of an unguarded former student.

Tougaloo is doing a work which ought to commend it to all our people.—*Eds.*



## THE GREAT VICTORY IN MERIDIAN.

Pastor Bozeman spent an hour in our office on the 11th inst. en route for Oxford. He was all aglow with the great fight and victory in Lauderdale county. The contest was full of thrilling incidents well worth recording. We give a few incidents but regret that much of the flavor must be lost to the reader.

It was first, last and all through, a spiritual warfare. There was much prayer and they fought under the shadow of the Almighty. It was like a revival, especially toward the last.

There was not the least compromise anywhere. The right ground was taken, and maintained with all possible energy and plainness of speech. The enemy was met every where and everywhere defeated. Those who did not like Prohibition could get out of the way, or be run over.

There were three organizations, the Reform club, the W. C. T. U. and the Young W. C. T. U. They all worked incessantly and worked together.

The ablest speakers were employed, Dr. Hawthorne, who mightily prevailed with the people, J. H. Gambrell, who, with Rev. W. C. Black met, and in one speech, drove Senator Burkett from the field. There were others from abroad and all the local talent.

The old lawyers stood aloof, or sided with whisky. But the young men and the boys were solid for Prohibition. On one day near thirty young men were speaking for temperance in the county. Twenty-five young men employed in the railroad offices went in a body and voted for "God and home and native land."

On the day of election old gray haired mothers and young maidens, a goodly company, assembled in the Calvary church, near by the polls and all day long prayed, not forgetting to ring the bell hourly. What a spectacle!

Last, but not least, the whole city is tenderhearted. Right in the midst of the struggle Brother Bozeman has baptized on three Sundays, seventeen in all, and there are more to follow.

Praise God from whom all blessings flow.

## MISSIONS.

"I think that within a week or ten days we will have footed up \$150 for the Convention fund. When the collection is complete we will remit." J. B. P. Okolona. Nobly done by church and pastor. The following very readable card comes from that indefatigable worker, the Bishop of Crystal Springs and Terry: I report as the result of collections for State Missions, the following: Terry church, \$32.00; Crystal Springs church, \$130.00; C. S. Ladies Missionary Society, \$10.00; total, \$172. This is the result of prayer and effort.—W. A. Mason.—Brother Turnage writes from the Bigbee Association: "I will do all I can for our mission work, and will carry the amount to the Convention, D. V. will that do? I am a corresponding delegate from the Bigbee." Yes that will do. See notice to delegates in the RECORD.—Hepzibah church, Pearl River Association sends us \$2.95 for Foreign Missions, through Brother J. D. Burkitt.—The Woman's Home Mission Society of the North sent out last year sixty missionaries in forty States and Territories. The Woman's Foreign Mission Society raised during the year \$49,720.50.—Spring Hill church, Union Association, sends \$12.00, and thus completes her apportionment.—Here is a check from Brother J. R. Juden, treasurer of the Coliseum church, New Orleans, for Ministerial Education.—Elder J. T. Christian is resting at West Point and while resting he went down to Macon and took a collection. Over \$60.00 and we have \$32.00 in hand.—By the end of this month I will have \$60.00

in hand for State Missions.—O. D. Bowen.—We spent a sick Sunday with the U'tica saints, and they made our work some \$60.00 better off. There is no easier place to take a collection.—Let every pastor do his full duty and there will be no failure at the Convention. But if we do not do our duty there will be a deficit grievous to think about. At this writing we are much cheered. If we can report no debt at Meridian it will be a triumph and a vast encouragement for the future.

## Development.

In this work I have visited nearly all the churches of the Zion Association. The subject was new to some of them—to others I thought a little distasteful. To one as I suppose hateful. For although I had a congregation satisfactory in numbers, yet there was not a member of the church present as I was told. I was fortunate enough to fall in with a brother who kindly invited me to stay with him that night, or so far as the church was concerned I might have stayed in the woods. This, however, is not a sample of the churches. Quite a number of churches are developing nicely. Some have adopted the plan of the Convention, that is to take quarterly collections, which plan is succeeding better than any other. Other churches have other plans. The nearer we get to the Bible plan the better the success. There are some wide awake pastors in that body, and others waking up. Yet there is some out right opposition to the Convention plan. One church by the aid of outside help voted it down. I had a good time at State Springs in my annual visit. I had nothing to do but to encourage the work—preach—and know it was being well done. They have adopted the Convention plan and are going over the apportionment. They did not want to dwarf. Midway is coming to the front and the pastor is smiling. Brother Thompson's churches are coming up. Pleasant Grove, one of Brother Lusk's churches is on the front line. And another gave more than she had done for some years past. I don't think the Association will raise the apportionment. But the good work of development is going on. Next I visited Calhoun Association. So I must say something about that.

## LOUISIANA NOTES.

## ROCKY MOUNT.

Rev. T. B. Harrell writes: "On the fifth Sunday in May I preached at Brushy school house, about eight miles from here, to an attentive congregation. At the close of the service four presented themselves for prayer. This is a destitute neighborhood, and I left an appointment for the fifth Sunday in June at 4 p. m. and also for fifth Sunday in August. At the latter time I hope to have several days meeting. We held services here yesterday and last night twelve persons came forward, several of them Sunday-school scholars. I hope to have my brother G. M. H. to help me in a meeting here in July or August. We are praying for a blessing."

We are glad to record that Bro Harrell has taken to the high-ways and hedges. These are the pastors who are going to succeed. The more a man preaches, provided he has regular study hours, the better he preaches. So many of our pastors are like the Presbyterian ox in the Texas cart, whose driver described him thus: "After he had done a certain amount of pulling it was no consarnment of his whether the cart came out at all." They preach at regular times to the church house and seem to feel no obligation to go out into the destitute places around and publish the unsearchable riches of the Gospel. He who preaches in school houses and under arbores impresses the people that he is dead in earnest, and will soon build up a large congregation.

We regret Brother Tom did not go on with his meeting without waiting for a more convenient time. The time for us to work is when we see the spirit moving upon the hearts of the people, whether it is planting or harvesting time with the people.

## GRAND CANE.

A letter from our dear friend, Dr. F. Coffin, tells us that on the 4th inst he celebrated his birth-day. Who would ever guess his age by looking in his face or by seeing him mount a horse, or by hearing him preach?

He looks not a year over fifty, mounts a horse with the agility of a boy, and preaches with the warmth and zeal of a young theologian, but with more wisdom. When we have heard him tell his age, we have tried our best to treat him with the deference due from a young man to an old one, but he behaves in all respects so much like a young man, we are continually forgetting our manners, and begin to rollick with him as if he were boy. He will pardon us when he reads this explanation of our boyish impudence.

Some good church ought to call this excellent preacher to the pastorate. He is just the man with his ripe experience, his undiminished enthusiasm and his devoted piety, to build up a strong and influential church. We do not know a man whom we would more earnestly recommend. Can he be induced to lay aside the practice of medicine? Well, try him, and we will bring to bear all the influence we can to get him into the pulpit and pastorate.

The Dr. is an old Virginian, and having heard that we expected to visit the old State to have a little rest, he writes: "Bless the old State. I wish I could see her mountains and plains, her fields, forests, and above all her people once more."

This reminds us of Goldsmith's touching words:

"I wander round this world of care,  
In all my griefs—and God has given  
My share—  
I still had hopes my latest hours to crown,  
Amidst these humble bowers to lay  
me down."

I still had hopes, my long vexations past,  
Here to return—and die at Home at last."

Rev. D. H. Burt was called home from Texas by a telegram announcing the illness of his wife, but happily found her much improved on his arrival. He writes that his improvement was rapid all the time he was in the mountains, and that he was not much troubled with his bronchial derangement until he reached the timbered lands on his way home. We are glad to welcome him back.

In order to meet the salaries of our missionaries and go up to the Convention free of debt, it will be necessary for the churches of Louisiana to raise at least \$800. If every church will raise even a small amount it can easily be called. But if the brethren read this and our special appeal and make no effort the Board will be obliged to report a debt. The name of every church in the State ought to appear on our treasurer's report as having contributed to our State work. See to it brethren, that the name of your church is not left out at the grand roll call of the churches the 8th of July. We appeal to the sisters, too—if there could be found no brother who would go round and gather up the gifts of the people, we have never failed to find a sister who would do it. We appeal to the different Ladies' Missionary Societies and to the Sunday-schools to help. Let every individual in our churches help, and we shall have our work well rounded off, and the year will be a grand success. Send contributions to our treasurer, Geo. A. Turner, Shreveport La., and may our God and Father enrich you with all spiritual gifts and graces in the Beloved.

Just as we had finished the above appeal we received a letter from

Judge Jas. A. Ramsey, of Farmerville church, which contains the following cheering information: "I have this day mailed Brother Turner a draft for \$106.75—amount contributed by our Farmerville church and Sabbath-school. Ten dollars of it was contributed by the Sunday-school for Foreign Missions. Our prorata of what your secretary, Brother Tomkies, requested of us at the meeting of our Association was about \$50. I promised him that we would go beyond that, and so we have. We have contributed to the church building fund and turned over to Brother Scofield \$38.25 besides this, making in all \$110. This Conventional year, I am expecting to collect still more before the Convention meets, as some of our members who usually contribute have paid nothing yet."

Our church is doing well. Bro. S. T. Cobb, one of the pioneer preachers of North Louisiana, is our pastor. He is loved by all. He feeds us well and does his work acceptably. (We believe it—Ed.) We have an interesting and flourishing Sabbath-school, which we have reason to hope has done, and is still doing, much good. We also keep up a regular weekly prayer-meeting which has not missed a meeting since its organization last year, except when prevented by the weather or some unavoidable incident. We are expecting to hold a series of meetings sometime in the near future, at which we hope for a general revival and an ingathering of souls. Pray for us, and may the blessings of God be upon you in your work for the cause in our State.

If our friend Judge Ramsey and the Farmerville church could have witnessed the joy that the above communication brought to even one poor cast down soul, we think they would be repaid for this generous offering to our work.

It scattered the clouds and brought sunshine to our discouraged spirits. We believe now that they are going to sustain our Board and we shall go up to the Convention without debt.

We were cheered by the closing sentence, "May God's blessing be upon you in your work for the cause in our State."

We have often thought amid perplexities: Do our brethren pray for us? How sweet and encouraging to know that there are many, who not only give liberally, but pray earnestly. Brethren pray for us. We covet an interest in your prayers.

"We hope for a general revival and ingathering of souls." We believe this church at Farmerville is going to have a great blessing. What does God say? "Bring ye all the tithes into the store-house that there may be meat in my house, and prove me now herewith, saith the Lord of hosts, if I will not open unto you the windows of heaven and pour out a blessing that there shall not be room enough to receive it." And the promise does not stop here, "and I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground, neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts."

Some one may say, that is in the Old Testament, and is meant for a particular people. We believe the promise is as much ours as it was theirs. The same God, who commands us to give is able to multiply our means of giving. But turn to Luke vi. 38, and read, "Give, and it shall be given unto you good measure, pressed down and shaken together, and running over, shall men give into your bosom? For with the same measure ye mete withal it shall be measured to you again."

"Forgive, and ye shall be forgiven. Give, and it shall be given unto you." This is Christ's law. Christian's and churches do not believe it. If they did the Lord's treasury would be filled and their barns would be overflowing.

Thanks! many thanks to Judge Ramsey and the good people of

Farmerville! What church will be the next? Who will answer? Who will bring in the tithes? Brethren, if you would have a great out-pouring of God's grace, there must be a great in-pouring of the tithes into the treasury of the Lord.

God invites you to prove Him. Will you do it? Have you faith enough to take the seed-corn, and cast it into the ground? Can you cast the bread upon the water?

"Prove me," says God. What individual Christian, what church will take Him at His word, and prove Him.

W. S. P.

## THE LAST APPEAL.

Our Convention meets in the 5th of July, scarcely one month hence. Our Executive Board needs eight hundred dollars to bring us to the Convention free of debt. Our missionaries have been, and are doing faithful work. They ought to be paid at once. There is nothing in the treasury. Many of our churches have not paid anything. Some have paid a small amount and promised more. Who will help us in our exigency? Let all the churches make one more effort. There are members of the Board all over the State. We appeal to them, we expect them to help us. Help us brethren, and help us in time, that we may appear at the Convention with our work well-rounded off. All are interested in this work. Let every church, society, and Sunday-school help—let there be a general move all along the line. We beg that you will not put this appeal aside until you have made a collection and forwarded it to our treasurer.

W. S. PENICK, Pres.  
C. W. TOMKIES, Cor. Sec.

## A New View of the Lord's Supper.

The Baptist Gleaner, edited by Brethren Moody and Hall, published at Fulton, Ky., presents a novel view of the Lord's Supper, namely, that it should be observed at night and once a year. The Gleaner has been understood for years to adopt Brother Graves' position of what is called "church communion," as if Baptists practiced any other kind of communion. It was hardly to be expected that the editors of the Gleaner would take a step in advance of the Tennessee Baptist, but young blood is sometimes impetuous. The new view of the Gleaner is clearly untenable. Christ in instituting the sacred feast, said not a word as to the time of its celebration. He simply said "This do in remembrance of me." The element of time is left out, and therefore a church may remember Christ at his table either by day or by night—but to say that it shall be at night only shows that some of the scrupulosity of the "scribes and Pharisees" has come down to the present generation. As to an annual observance of the Lord's Supper, it would not be very strange for those to advocate it who believe that baptism has come in the place of circumcision, and that the New Testament church is a continuation of the "Jewish church" so called. But when Baptist men and editors who know that we are indebted to the New, and not to the Old Testament for all our knowledge of the church question, infer from the yearly passover of the Jews that Christ should be remembered in his death at his table but once a year, I am at a loss what to say. I need, however, say nothing, for the new doctrine does not commend itself and must be crushed beneath the weight of its own absurdity.—J. M. P., in Texas Baptist Herald.

Probably there have always been brethren, who felt called on to go out on a voyage of discovery, in the interest of theological novelties. Our brethren of the Gleaner have made their contribution to that institution. For our part, we have no heart for any of it. Baptists have not been eighteen hundred years in the dark on the simple question of the Lord's Supper. Would that all our people were clean-cured with the Athenian itch.

## ELDER L. BALL'S APPOINTMENTS.

Eld. L. Ball will preach at the following times and places. We hope friends will circulate the appointment and turn out to hear him.

Dry Creek,	11 a. m.	June 21st.
Cato,	"	22nd.
Gum Springs,	"	23rd.
Harrisville,	"	24th.
Westville,	At night,	25th.
Fork Church,	11 a. m.	26th.
Hopewell,	"	27th.

Those who attend these appointments will hear something good.

It was the pleasure of Junior to spend Sunday with the Byram church. The congregation was good, notwithstanding the weather was rather unfavorable. The members are devoted to Pastor Farish and are striving after a higher usefulness. The spirituality of the membership is good. They are at work in building up a Sunday-school and have a weekly prayer meeting. Among the members we met are Brethren J. E. Hogg and family, L. H. Milligan and wife, Tucker, McGowan and Hemhill and wife, a Dent and wife, and others. The church exercises a mild but firm discipline and promptly withdraws from disorderly members. Thus a healthy influence is exerted over the community. May they all be abundantly blessed.

It is not a great matter to live lovingly with good natured, humble and meek persons, but he who can do so with the froward, wilful, ignorant, peevish and perverse hath true charity.—Kempis.

For constitutional or scrofulous catarrh, and for consumption induced by scrofulous taint, Ayer's Sarsaparilla is the true remedy. It has cured numerous cases. It stops catarrhal discharges and removes the sickening odor—indications of scrofula.

The need of merit for promoting personal aesthetics is due to J. C. Ayer & Co., whose Hair Vigor is a universal beautifier to the hair. Harmless, effective, agreeable, it ranks among indispensable articles of the toilet. To scanty locks it gives luxuriance, and withered hair it clothes with the hue of youth.

## INDIGESTION

To strengthen the stomach, create an appetite, and remove the horrible depression and despondency which result from Indigestion, there is nothing so effective as Ayer's Pills. These Pills contain no calomel or other poisonous drug, act directly on the digestive and assimilative organs, and restore health and strength to the entire system. T. P. Bonner, Chester, Pa., writes: "I have used Ayer's Pills for the past 30 years, and am satisfied I should not have been alive to-day, if it had not been for them. They

## Cured

me of Dyspepsia when all other remedies failed, and their occasional use has kept me in a healthy condition ever since." E. N. Smith, Utica, N. Y., writes: "I have used Ayer's Pills for Liver troubles and Indigestion, a good many years, and have always found them prompt and efficient in their action." Richard Norris, Lynn, Mass., writes: "After much suffering, I have been cured of Dyspepsia and Liver troubles."

## By Using

Ayer's Pills. They have done me more good than any other medicine I have ever taken." John Burdett, Troy, Iowa, writes: "For nearly two years my life was rendered miserable by the horrors of Dyspepsia. Medical treatment afforded me only temporary relief, and I became reduced in flesh, and very much debilitated. A friend of mine, who had been similarly afflicted, advised me to try Ayer's Pills. I did so, and with the happiest results. My food soon ceased to distress me, my appetite returned, and I became as strong and well as ever."

## Ayer's Pills,

PREPARED BY  
DR. J. C. AYER & CO., Lowell, Mass.  
For sale by all Druggists.

QUIT YOUR MEANNESS. A Book that tells itself. The cream of Sam Jones' sermons and sayings, read for the purpose of his autograph letter denouncing spurious editions. Don't deal in stolen goods. A dozen his authorized publishers. CHAS. STOWE, Cincinnati, O. NO OUTFIT TO BUY.



## SELECTED.

## AFTER DEATH.

BY ELLEN M. H. GETTS.

At first when my face shall be changed,  
and I go  
To dwell in a silence that cannot be  
broken  
A few whom I love will lament me, I  
know,  
And eyes shall be dim when my name  
will be spoken.  
If any have blamed me, their censures  
will cease,  
For when the full light of eternity  
flashes,  
There's nothing to do but to whisper of  
peace,  
And no one can war with a handful  
of ashes.  
But oh, to be gone from the home that  
was mine,  
With no more a share in its joy or its  
sorrow!  
My part in its plans to forever resign,  
No thought of to-day and no care for  
to-morrow!  
All this is beyond me—How strange  
it will be  
To go on a journey that has no re-  
turning!  
With year after year speeding on with-  
out me,  
To gladden or grieve when the sun-  
sets are burning.  
The children will lean their light weight  
on the stone,  
To spell out my name and to question  
and wonder.  
What 'tis to be there in the darkness  
alone,  
Through moonlight and starlight,  
and rolling of thunder.  
But then in a moment some faintly  
day,  
Will hover above them and shade  
their delaying.  
With beautiful wing it will fire them  
away,  
And they will forget all the stone has  
been saying  
But I will be patiently there in my  
place,  
The slumber a part of my life and my  
story.  
Till sometime the morning shall flash  
in my face,  
And I shall awake to its gladness and  
glory.

—Evangelist.

## A WORD FOR THE HOUR.

BY REV. C. H. SPURGEON.

It is not after all, a thing to be  
wondered at that men should reject  
the great truths of revelation.  
These truths are spiritual, and the  
carnal mind has no capacity for re-  
ceiving them, they are holy, and  
are never likely to please ungodly  
hearts; and, besides, they are hum-  
bling to the creature, and give all  
glory to God, and hence proud flesh  
is at drawn daggers with them. If  
the unregenerate world received  
the gospel with favor, it would cast  
great doubt upon the divine nature  
of the doctrine; but when the un-  
renewed heart rejects it with dis-  
dain, it does, in its own blind way,  
acknowledge that the teaching is  
not of man, neither by man. If  
the gospel were of the world, the  
world would love its own; but be-  
cause it is of God, therefore the  
world rejects it. Have we not been  
too much staggered by the fact that  
the direction of modern thought is  
against evangelical truth? Was  
not ancient thought the same? Is  
not that text always true, "My  
thoughts are not your thoughts,  
neither are my ways your ways,"  
saith the Lord?"

The fact is, that it is a miracle of  
grace when any man receives the  
truth in the love and power of it.  
No man so receives it as the bare  
result of reason and argument. As  
with Peter, so it is with all to whom  
the Lord is made known: the man  
is blessed, for flesh and blood have  
not revealed this unto him. Here  
and there men have avowed the  
gospel of grace as their chosen  
creed, and yet have never realized  
the life which should ever grow out  
of it; but these are comparatively  
few; the bulk of mankind, in for-  
saking Jesus as the life, also leave  
him as the way and the truth. The  
preaching of the cross is foolishness  
to those who know not the power of  
God and the wisdom of God therein.  
It is not a wonder that men are un-  
believers; the marvel is that any

man should believe. Wherever we  
see even a grain of faith, we may  
exclaim, "This is the finger of God!"  
Nothing is a clearer testimony to  
the omnipotence of the Spirit of  
God than the life, and work and  
triumph of faith in any man, see-  
ing that by nature man cannot dis-  
cern the truth, and is full of hatred  
to it, even when it is in a measure  
perceived. The gospel cannot even  
be preserved among men, much less  
gain large influence over them, ex-  
cept by a continuous display of  
almighty energy. Only those be-  
lieve its report to whom the arm of  
the Lord is revealed.

Cast, therefore, upon the power  
of the Holy Ghost, it becomes us to  
recognize his glorious might, to  
render him the homage due unto  
his name, and to act in practical  
dependence upon him. Our reli-  
ance is not upon the truth itself,  
for light alone cannot cause the  
blind to see. Much less may we  
depend upon attractive speech,  
elegant argument, or profound learn-  
ing. These are legitimate forces,  
but they must not be exalted into  
the place of the divine Spirit. The  
cave was none the better for being  
made of gold; the highest mental  
powers will be mere idols, if we  
trust in them. As to attempting to  
spread the Redeemer's kingdom by  
amusements, by the arts and  
sciences, by music and sensuous  
display, let this be far from us.  
The Holy Ghost must be met on  
his own ground; and we fear that  
very much of the work which is  
done by the church at this present  
moment is not upon a plane suffi-  
ciently elevated to be recognized by  
the Holy Ghost. It is not ours to  
judge; but is it not so? If all the  
power to create faith must come of  
the Holy Spirit, those who would  
propagate truth must be careful to  
go to work in his way. If a boat is  
to be propelled by wind, it must be  
provided with sails, and these must  
be so arranged as to catch the  
breeze; this is a parable of how  
work done for the Lord Jesus must  
be so arranged as to leave room and  
opportunity for the Holy Ghost. Is  
it so in our varied ministries, in the  
pulpit, the school, the mission hall,  
etc.? Do we allow of the Holy  
Spirit's free action, or do we repress  
the holy energies which would  
break loose here and there if they  
were not restrained?

Our religion is either supernatural  
or it is an imposture, and it must  
be spread by supernatural means or  
not at all. Every advance that is  
made by Christianity, other than  
that which comes distinctly from  
the Holy Ghost, is a step backward.  
The enlightened reader of church  
history will not need to look long  
before he will perceive that this is  
the case. Human wisdom has  
marred the vessel of truth upon  
the wheel, or it has broken it after  
it has come forth from the furnace.  
Its meddlings are always mischiev-  
ous; it is the enemy of faith and  
the foe of stability. When the  
Lord Jesus is made of God unto us  
wisdom, and when the Spirit of the  
Lord transforms us into little chil-  
dren, then we become truly wise,  
and "cultured" in a real sense, but  
all else in the things of God is mere  
puffing up, which leads only to in-  
creased pride and vanity. We are  
all apt to make that "much haste"  
which is ill-speed unless experience  
has weaned us therefrom. If we  
have wrought only in the Spirit, and by  
the Spirit, we might seem to do less,  
but we should actually do more.  
Let us henceforth work as Moses  
and Aaron did; let us arm our-  
selves with the rod of God. If we  
go forth as mere men, we may do  
man's work and reap man's failure;  
but if we desire to see the truth of  
God prosper, we must do all in the  
name of the Lord, looking for  
divine power to rest upon us; that  
we may be workers together with  
God.

An abiding source of consolation  
in these evil days is to be found in  
the fact that the Holy Spirit is  
working in the same manner as  
ever. He produces in ten thousand  
cases the same results as in the best  
periods of history. A conversion

to-day bears all the marks which  
authenticated a conversion five  
hundred years ago; there is the  
same repentance, self-loathing, and  
fear of wrath; followed by the  
same faith, and hope, and deliver-  
ance from the dominion of evil. It  
matters not how much the wise  
men of this world deride the gospel  
of our Lord Jesus, it still arouses  
the careless, guides the despondent,  
renews the guilty and sanctifies  
the believing. We see for ourselves  
daily, that the arm of the Lord is  
not shortened that he cannot save.  
Among men brought up in the  
malarious atmosphere of skepti-  
cism, the Eternal Spirit yet works  
his will, even though the concession  
of philosophical theology and the  
arguments of literary culture have  
left them hardened in unbelief.  
The wooden swords of human force  
are broken, but the true Jerusalem  
blade still cuts through bone and  
marrow. The gospel is not de-  
clared in vain whenever it is simply  
stated and allowed to work its  
own way, unencumbered with hu-  
man help.

To our great delight we find the  
Holy Spirit bearing witness to the  
same truths as ever. In listening  
to the experiences of the newly re-  
generated, we never find a heart  
impressed and led to repentance by  
a novel invention, but always by the  
old truth. In simple unsophisticated  
language, those who are convinced  
of sin speak of it in the same terms  
as their fathers used before them.  
Faith in the Lord Jesus fixes itself  
still upon the atoning blood and  
the substitutionary sacrifice, just as  
it used to do a hundred years ago.  
If John Newton were to write an-  
other Cardiphonia, he would find  
gracious hearts feeding on the self-  
same verities as in his own day, and  
their voices of need or satisfaction  
would be precisely the same. We  
find persons still troubled about  
predestination and election, even  
though these old-fashioned truths  
have long ago been ignored by  
the mass of public teachers. These  
doctrines have in ages past stirred  
up the nests of many and driven  
them out of themselves to Jesus, and,  
despite all the deflection poured on  
them, they arouse the thought-  
ful still. We meet with troubled  
consciences which find instant and  
stable peace upon hearing of the  
great sacrifice for sin, and that not-  
withstanding that this essential  
gospel verity is in so many places  
caricatured and ridiculed. The fact  
is, that the Holy Ghost has not  
changed the views of things, nor  
has he set his seal to modern  
thought, nor withdrawn it from the  
doctrine of the cross. From day to  
day we see "the signs following,"  
which are the divine attestation of  
revealed truth. Sinners are re-  
claimed, the despairing are relieved,  
saints are fed, and heroism evoked,  
by the preaching of that one gospel  
which Jesus taught, and Paul pro-  
claimed.

While this is the case, what  
means this clamor for advanced  
thought? Can there be an advance  
upon a revelation which is com-  
plete? Is there anything better  
than Jesus Christ, the same yester-  
day, to-day, and forever? Are there  
surrier words of testimony than  
those given to prophets and apos-  
tles, or than that which God hath  
given us by his own Son? See  
what death and death follow the  
giving up of the simple teachings of  
Scripture! See how the earnest  
ministry of reconciliation is owned  
of God's Spirit! No man having  
drunk the old wine straightway de-  
sireth the new, for he saith, "The  
old is better."

In patience let us possess our  
souls, resting not in talent and  
learning and influence for the pro-  
gress of the gospel, but in the holy  
spirit alone. He can raise up lead-  
ers of eminence if other Pauls  
are needed. He can find learned pens  
if other Augustines are required.  
He never fails nor even pauses for  
lack of instruments. The character  
of the age is no impediment to his  
working. He has seen a thousand  
philosophies rise and fall, but his  
light shines on forever, and in all  
that light the nations shall yet walk  
rejoicing in the truth. Wherefore  
the banner is set up and no man  
hatheth down his head.

—Script and Truth.

## COMMUNICATIONS.

## THE CHRISTIAN STANDARD.

Essay read by T. A. Oliphant before  
the third district meeting of the Aber-  
deen Association, and unanimously re-  
quested for publication in the Record.

The term standard has several  
definitions, but we shall use it here  
in this sense, namely: "That which  
is established as a rule or model by  
respectable authority."

There is no truly wise man that  
doesn't have some standard of fixed  
principles established by good au-  
thority to which he conforms his  
actions or by which he regulates  
his conduct or manner of living.  
The character of the standard de-  
pends upon the man's choice and  
judgment.

Viewing the subject in a worldly  
light we find that the wise lawyer,  
doctor, merchant, and even farmer,  
has some standard by which he  
regulates his practice and directs  
his business without which he could  
scarce hope for success. The man  
who has no such standard may  
have the brain and brawn neces-  
sary for a grand and useful  
career on life's tempestuous ocean,  
but like a mighty vessel with sound  
timbers and splendid rigging adrift  
on the deep, soon strands or found-  
ers. He has no decision of charac-  
ter, no purpose or object in life, and  
leaves no footprints for good on the  
sands of time. Some worship at the  
shrine of mammon and take such  
characters as Gould and Vanderbilt  
as their standard. Others scorning  
riches as an object unworthy of  
their aspirations strive to fill a  
lofty niche in the temple of fame  
and choose their standards in this  
line. Such would make of them-  
selves famous poets, orators, or  
even preachers for the pulpit itself,  
and thus outside of man's inordinate  
ambition.

Many take good morals as their  
standard, and in a great measure  
soberly towards their fellow-  
men, and occasionally prompted  
by motives of philanthropy, per-  
form noble deeds for the relief and  
happiness of humanity such a course  
of life has much in it that is truly  
commendable. Is this a sound and  
safe standard? Trust not too much  
to morality for not your temporal  
interest alone is at stake, but your  
eternal interest. It is not possible  
for a man to be a Christian without  
being moral; yet he may be moral  
and not be a Christian. It is  
plainly recorded in the divine word,  
that man is justified by faith and  
saved by grace through faith as a  
means. Romans 2:28. "Therefore  
we conclude that a man is justified  
by faith without the deeds of the  
law." Eph. 2:8, 9. "For by  
grace are ye saved through faith;  
and that not of yourselves; it is the  
gift of God." "Not of works, lest  
any man should boast." Morality  
is a good thing for the world and  
for time; but we are convinced  
that it is a standard too short for  
heaven and eternity. My dear  
friends is this earth the limit of  
man's destiny? Are we im-  
mortal and accountable beings  
living out here a preparatory existence  
which must culminate inevitably in  
a future state of eternal woe or hap-  
piness? This momentous question  
can only be answered successfully  
in the affirmative.

So far we have hinted at the  
standards some men set up to regu-  
late their manner of living with  
view to the attainment of worldly  
goods; but it is generally conceded  
by intelligent and thinking men,  
that the chief end of man is happi-  
ness and that he is placed here by  
his creator to be prepared and  
fitted for an infinitely higher and  
happier social existence among  
celestial spirits in a future world, or  
failing in the purposes of his cre-  
ator to be reprobated to a place of  
endless woe with evil spirits.

What is it my friends that fits us  
for that future celestial state of per-  
fect peace, glory and happiness.  
We answer without fear of success-  
ful contradiction, Religion—relig-  
ion, what is it?

We leave the gist of this ques-

tion to every one's own experience,  
and he or she can draw its parallel  
to the teachings of the Bible. While  
its spirit is love, it is truly a pro-  
gressive and an aggressive prin-  
ciple that must dispute every bit of  
ground in order to subdue its tri-  
ple enemies the world, the flesh and  
the devil.

Some count Theology as unneces-  
sary in religion, and say away with  
doctrines, and doctrinal sermons.  
Such opinions seem ridiculous in the  
extreme; they are simply twaddle  
and when they issue from the pulpit  
and religious press, are an insult to  
the intelligence of the world. This  
term doubtless is played upon by  
some as a dodge from the exposure  
of their own indefensible tenets. The  
term has several definitions and its  
true meaning depends on its appli-  
cation of course. We have theology  
moral, natural and revealed, scho-  
lastic and speculative. There is a  
false and a true theology, as also a  
false and a true religion.

The theology here referred to by  
us is that which is revealed in God's  
word. This is the true theology to  
which all human productions must  
conform and that which lays the  
foundation and rears the super-  
structure of our holy religion—both  
having marks that clearly distin-  
guish the true from the false.

The one may be regarded as a  
science the other as an art. The  
great text book that gives us true  
light into this grandest and most  
important of all sciences is the  
Bible, and we are enjoined to study  
it. John 5:39 "Search the Scrip-  
tures for in them ye think ye have  
eternal life, and they are they  
which testify to me."

The great book of nature was in-  
sufficient to give true conceptions of  
this most glorious religion even to  
the profound and mighty minds of  
Socrates, Plato and Cicero, and the  
geniuses as well as the masses of  
mankind groped alike in moral  
darkness till God in his infi-  
nite wisdom saw fit to give us this  
grand book of revelation that has  
shed a perfect halo of light over the  
world dispelling the thick clouds of  
superstition and idolatry that  
darkened and brutalized the minds  
and consciences of men. Since the  
dawn of that mighty era of light  
and knowledge, man's course has  
been onward and upward in the  
grand march of civilization and  
enlightenment towards that blessed  
goal that awaits him in a future  
state of existence.

My friends as a good and true  
standard is essential to our tempo-  
ral, so it is to our spiritual welfare  
which is of infinitely greater impor-  
tance.

What standard then shall we have  
in which we can safely trust to en-  
lighten our consciences, regulate  
our conduct, direct our course  
through life and fit us for heaven.  
Shall we take for our standard the  
doctrines of men? If so whom  
shall we follow? are there not sev-  
eral hundred different religious  
sects in the world all seemingly ex-  
tracting their peculiar doctrines  
from the Bible? Since then the doc-  
trines of men are so various and  
lead to so great confusion it would  
seem that the only alternative for  
us is to read and study the Scrip-  
tures for ourselves, thoughtfully and  
prayerfully taking the plain simple  
word of God for our rule of faith  
and practice. This should be  
our standard and not teachings and  
sayings of men whose minds are so  
shortsighted, puffed with pride, be-  
fogged with false philosophy and  
warped by prejudice as to render  
them unsafe guides even in worldly  
matters, to say nothing of religion.  
Besides we have repeated warnings  
in the word of God against the doc-  
trines and traditions of men. See  
Matt. 15:9, Colos. 2:22 and other  
passages of Scripture bearing di-  
rectly on this subject. The Bible is  
addressed to the understanding  
of men and though some portions  
perhaps are invested with the veil  
of mystery, remarkable only in a  
future state there is enough made  
manifest to guide the most ordinary  
mind in the path of Christian duty  
even the path of holiness in which

the wayfaring man need not err  
therein through a fool. David says  
in Psalms 119:106. "Thy word is  
a lamp unto my feet, and a light  
unto my path." My friends the  
great trouble with many of us we  
fear is, we do not read and study  
the Scriptures enough, we should  
study them closely, thoughtfully  
and prayerfully. This is indispen-  
sable to fortifying our minds and  
hearts against the assaults of modern  
infidelity, false science and specu-  
lative philosophy which reasons God  
and religion out of the universe,  
against all the light of nature, his-  
tory, conscience and revelation.  
We are enjoined in God's word to  
abstain from all the appearance of  
evil, and to eat no meat if it causes  
our brother to offend. Let us  
avoid every form of sin as much as  
in us lies, and as the mariner shuns  
the rocks and shoals, let us shun  
the ball room, card table and saloon  
and all such vices as men in high  
places are trying to make respecta-  
ble by all manner of patronage and  
sophistry.

We Baptist claim that the Bible  
is our only "rule of faith and  
practice" let us then adhere to it  
rigidly as the standard of our theo-  
logy and religion conforming to it  
our daily walk and conversation  
making everything bend to that  
pure religion so beautifully and  
gloriously illustrated in the life  
and example of our Lord and Savior  
Jesus Christ.

The Bible is the only perfectly  
authorized standard of faith, and  
Christ the only perfect exemplar of  
it. We should build our faith on  
the one, and follow in the walk of  
the other as near as our sinful and  
imperfect natures will admit. One  
of the greatest mistakes of the age  
and the most prolific sources of infi-  
delity and atheism is the disposition  
among mankind to pin their faith  
to the teachings and assertions of  
their fellow men instead of the  
truth as taught and in the divine  
word and life of Christ. We who  
claim to be professors of this divine  
religion, should not ask ourselves the  
question "what is popular" for here  
lies a world of temptation and  
danger that branches off into a  
spirit of false liberality that often  
expands towards licentiousness, till  
it trenches upon the domain of infi-  
delity itself.

It is a fact patent to the mind of  
every thinking person that some  
for the want of learning and stabil-  
ity wrest the Scriptures to their  
own destruction as shown in 2 Peter  
3:16. But that many also whose  
learning and piety we cannot doubt,  
through overweening zeal to sus-  
tain their peculiar form of doctrine,  
pervert the Scriptures is equally  
evident.

It would seem that such persons  
undertake the Herculean task of  
making facts bend to theory in-  
stead of conforming theory to the  
facts. How important then to  
seek correct information, to read  
and think for ourselves asking  
divine aid that we may not be car-  
ried away by every wind of doc-  
trine, but that we may properly un-  
derstand and interpret God's holy  
word. By this we should "prove  
all things; hold fast that which is  
good" as taught in Thess. 5:21.  
Ah! My friends if we would have  
right understanding, right feeling  
and action we should go on our  
knees to the great fountain of light,  
the sacred and inspired book of  
God for Paul tells us that "all Scrip-  
tures is given by inspiration of God  
and is profitable for doctrine, for re-  
proof, for correction, for instruction  
in righteousness. That the man of  
God may be perfect, thoroughly  
furnished unto all good works" 2d  
Tim. 3:16, 17.

## ABERDEEN.

I commence at Aberdeen to-mor-  
row, may be there two or three  
weeks.

Will all the readers of the Record  
pray daily for a great awakening  
in that city, and that at least one  
hundred may be brought to Christ?  
It is not a vain thing to call upon  
our God.

B. N. HATCH.

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